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body is more than the raiment, and the idea more than the fact" (p. 319).

Perhaps the least satisfactory part of the book will be, to some minds, the chapters on Psalms 2, 72, and 110. The treatment here seems more theological than historical, and one might fairly question the propriety of arguing from so debatable a passage as Ps. 45:6, "Thy throne, O God, is for ever and ever." This "very extraordinary designation" of the Messiah simply disappears, if we accept Bruston's brilliant and probable emendation: "Thy throne *shall be* for ever and ever." But it is better to see too much than too little in the great words of Old Testament Scripture; and this book will help us to feel how very interesting and how absolutely unique are the words of God that come through sage and psalmist, prophet and historian. The chapter on Old Testament immortality is a particularly careful and instructive piece of work. A good idea of the variety of the book may be had from the titles of the various chapters: "Biblical Theology," "The Wisdom of the Hebrews," "Hosea," "Amos," "Psalms 2, 72, 110," "The English Bible and Its Revision," "Mohammed and Islam," "Arabic Poetry," "Modern Religion and Old Testament Immortality," "The Rationale of a Preacher," "The Uses of the Old Testament for Edification."

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**Rich and Poor in the New Testament: A Study of the Primitive Christian Doctrine of Earthly Possessions.** By ORELLO CONE, D.D. New York: The Macmillan Co., 1902. Pp. 245. \$1.75.

One may be sure, in taking up the work of President Cone, to find thorough acquaintance with German authorities, and a lucid, if not always profound, exposition of his subject. In the present instance we find no great degree of originality, and perhaps a certain superficiality of treatment; nevertheless, such plain, historical exposition of the utterances of biblical writers on rich and poor is a desirable thing, if only to counteract the disposition to invest modern schemes of social reform with the borrowed authority of Christ and the prophets. President Cone does well to emphasize the fact that the utterances of the prophets and Jewish-Christian writers are simply humanitarian, not sociological; and those of Jesus in particular are colored through and through by his eschatology. Neither the prophets nor the earlier preachers of the gospel aimed at readjustment of the social order.

Jesus and his immediate disciples, on the contrary, looked for an immediately impending cataclysm which should usher in the divine order of the kingdom of God. Our author stands with the more scientific and trustworthy school of exegesis in maintaining, against the able and scholarly author of *Jesus Christ and the Social Question*, that "we cannot 'adopt the paradoxical conclusion that the kingdom of God had to Jesus both significations, that of a future and that of a present state.'"

On the other hand, he has no appreciation whatever of the supremely important fact that in the mind of the apostle Paul the ideal of Christianity from having been purely eschatological was gradually transformed toward a sociological development. On p. 219 we read that the unbiased student of the New Testament "will find in it neither a social philosophy, nor the foundations, nor the outlines of a social system." On the contrary, the student of the epistle of Paul (or, as President Cone would say, pseudo-Paul) to the Ephesians will find in it, especially in chap. 4, a sublime, though to modern ideas perhaps uncouth, conception of a universal social order, a cosmic *e pluribus unum*, of which the principle is Paul's own development of Jesus' contrast between the governmental systems of "the gentiles" and the law of service "among you." Paul is the great apostle of love, and not only anticipates "John" in making it the essence of the divine nature (Eph. 1:4), but treats it as "the bond of perfectness" which not only gives peace in the church brotherhood, but becomes the informing principle of unity in the entire cosmic order that is to be. Distinctly and unmistakably adopting the Stoic conception of the macrocosm, Paul conceives the ultimate social order under the figure of a human organism, of which Christ is the head, and each individual a member having his own function and service. Doubtless Paul's expectation, at least in his earlier career, was of a cataclysmic inauguration of this new social order, after the apocalyptic type of eschatology. But this does not alter the fact that he held it, and based it on a true apprehension of the teaching of Jesus. In this sense there is at least "the foundation," if not "the outlines of a social system in the New Testament."

As compared with the doctrine of mutual love and service as the dynamic capable of sustaining a cosmic and eternal social order, the mere utterances of various Old and New Testament writers regarding riches and poverty are not of the highest importance. It is well, nevertheless, to have them historically interpreted by a competent critic, as President Cone certainly is. One could wish, however, instead of the needless repetition in chap. 4 of a series of substantially equivalent

opinions regarding the statements of Acts, a single brief valuation of "Luke's" admittedly idealizing description.

We note some curious inaccuracies, such as, p. 13, Saul, *the king*, following the oxen, whereas the critical analysis professedly followed shows him at this time to have been to all but Samuel a simple farmer. On p. 15, 1 Sam. 8: 11-18, is supposed to be critically dated under Solomon! On p. 21 the second Babylonian deportation is said to have taken away "the peasant population," a view more biblical than critical. On p. 87 the deuteronomic law of divorce seems to be regarded as extending, instead of limiting, the right of "putting away." The New Testament critic Bousset is always (pp. 82, 102, 120, 233) cited as "Bossuet," and the commentator Plummer as "Plumer" (pp. 122, 125, 141 *bis*, 237).

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**Pessimism and Optimism in the Old and New Testaments.** By  
ADOLPH GUTTMACHER. Baltimore: Friedenwald Co., 1903.  
Pp. 255. \$1.50.

This book is less a presentation of conclusions on its subject than a collection of materials from which conclusions may be drawn. Such materials, taken not only from the biblical writings, but from the Talmud, are here given in abundance. Evidences of the author's Hebrew and Talmudic learning are on every page. His knowledge of New Testament theology and of Christian thought, however, leaves something to be desired. He has been misled by his sources into the supposition that New Testament thought is essentially pessimistic. Schopenhauer and von Hartmann are not reliable authorities for Christian theology, nor does Paulsen's *System of Ethics*, acute as it is in many respects, contain a correct interpretation of New Testament ethics. A question mark, too, is to be put against many of the writer's statements regarding Greek and Indian religious conceptions. On the whole, the book is not one which can be commended to a novice on the subject. The scholar will regret that its somewhat unorganized wealth of material is rendered less available by the lack of an index.

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